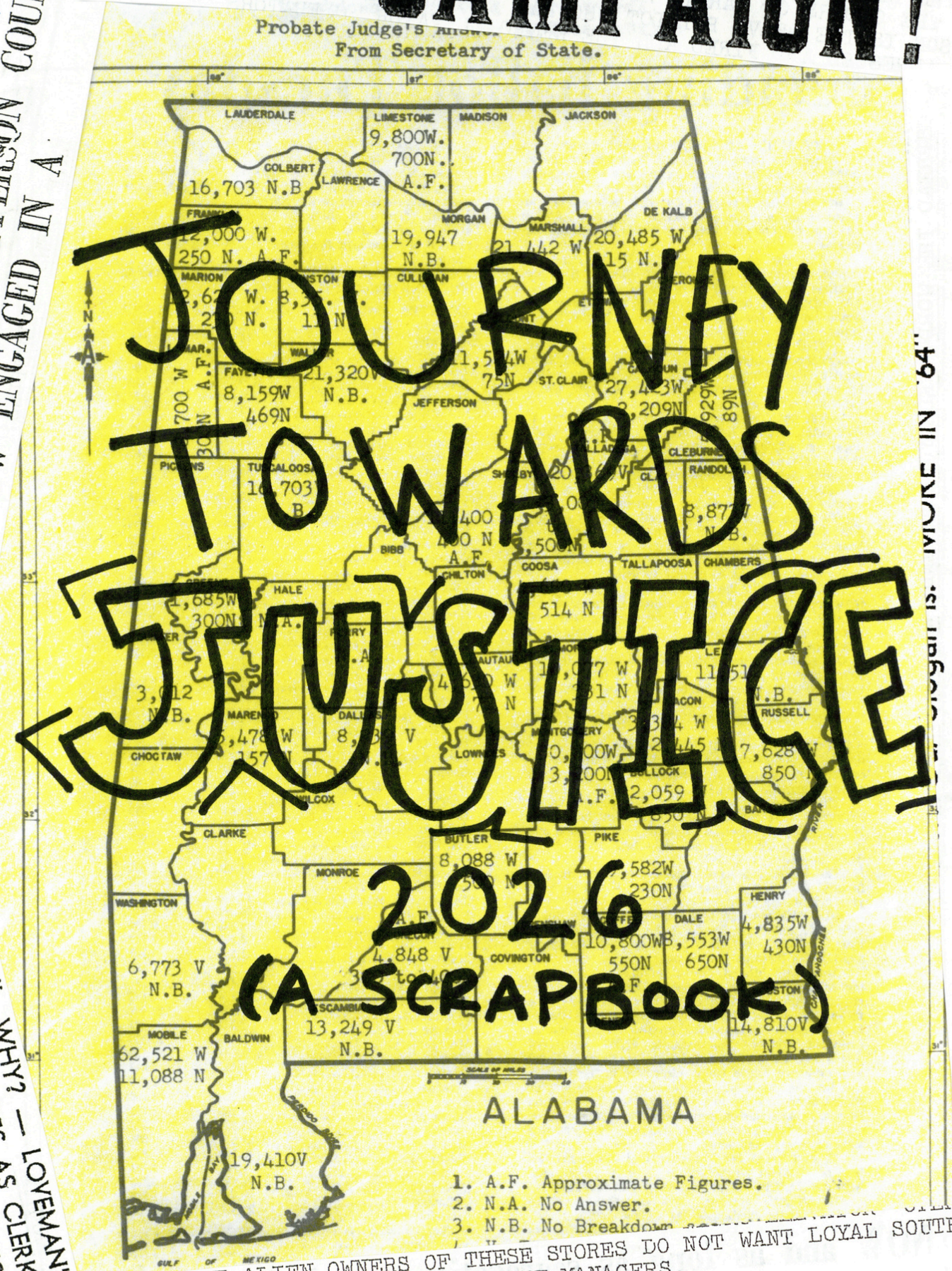


NOTICE!
 BIRMINGHAM and JEFFERSON COUNTY ARE
 NOW ENGAGED IN A

WHY? — LOVEMAN'S
 PIZITZ STORES!! NEGROES AS CLERKS
 REFUSE TO HIRE NEGROES AS CLERKS
 MEN ACCORDING TO THE MAY 1963 AGREEMENT.
 WOLWORTH POSITIONS AS AGREED.
 AND WILL TRADE WITH

**COLLECTIVE BUYIN
 CAMPAIGN!**



Alabama Christian Movement For Human Rights, Inc. — Rev. F. L. Shuttlesworth, President
 Southern Christian Leadership Conference — Rev. Martin Luther King, Jr., President

THE ALIEN OWNERS OF THESE STORES DO NOT WANT LOYAL SOUTHERNERS
 LIKE MR. JAMISON FOR STORE MANAGERS.

LOVEMAN'S: USED TO HAVE A WHITE CASHIER TAKE YOUR MONEY IN THEIR LUNCH
 ROOM, LAST WEEK THEY DID AWAY WITH THE WHITE GIRLS JOB AND NOW
 THE INDIVIDUAL NEGRO WAITRESS TAKES YOUR MONEY AND RINGS THE
 SALE UP. THIS IS TO PREPARE YOU FOR OTHER NEGRO CLERKS TO
 WAIT ON YOU AND TAKE YOUR MONEY.

WHITE AGREED WITH MARTIN LUTHER KING TO START
 WAITRESSES TO SERVE

INTRODUCTION:

As a student in the Journey Towards Justice class at Rice University, I took a trip to Alabama this Spring Break to visit various civil rights locations. Along the way I took note of the facts we learned but also observations of the cities: Birmingham, Selma, Montgomery, and Tuskegee. Afterwards, I looked back through my notes and the artifacts I'd collected to try to draw connections between sense of place and historical developments. This scrapbook is my attempt to bring all of these strings together into a coherent narrative. I chose to focus on historical facts I could explicitly pin down to physical features or artifacts in the modern landscape, so many of the museums and sites we visited are excluded. You will notice, for example, that Tuskegee is absent from the scrapbook. While it was not possible to include everything, or even most things, I experienced on the trip, I hope this scrapbook successfully grounds the often vague, dreamlike abstractions of history in real places you or I can visit. Part of what struck me about this trip is that the Civil Rights Movement never really ended. Slavery, Jim Crow, and racism along with the efforts of countless people to topple inequality and violence still linger today, and I hope this scrapbook can serve as yet another artifact testifying to that legacy. So without further ado, we'll begin in BIRMINGHAM...

* Rubbing taken from the church's lower exterior stone wall

"Silk-Stocking Church"
4 prominent Black business-
men, upper-middle class
congregation →
church seats over
2,000 people

16th Street

Baptist

Church

Warm, yellow
light from
stained
glass
windows and
large stained
glass skylight

Sixteenth Street Baptist Church, Birmingham, Ala.

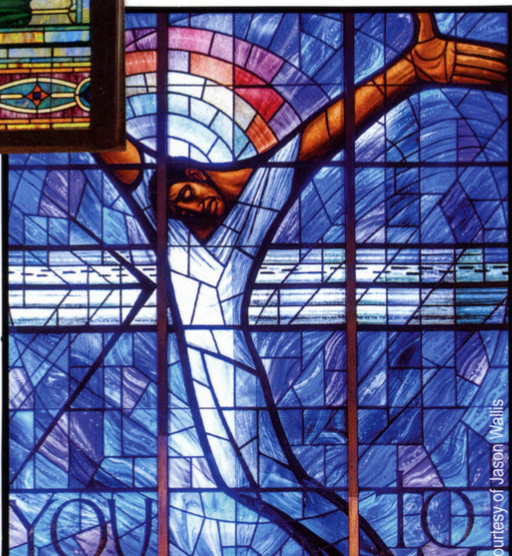


Large pipe
organ installed
in 1912

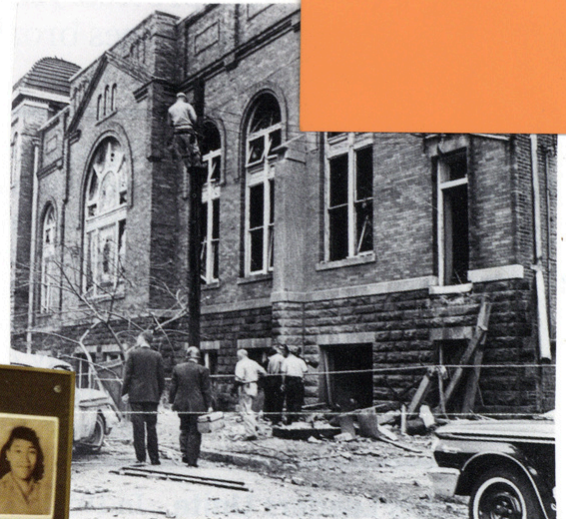
Red velvet carpet
seemed to muffle
sounds



White Jesus
is displayed
prominently
while Black
Jesus is
difficult to
see from the
first floor.



Birmingham's white
business class begins
to chafe against
racial violence when
4 little girls die at
16th St. But 2 boys
died that day. Why
get upset at these
deaths but not all
the others?



CLASS

"probably wouldn't hold 200 people on its best day"

- Reverend Wilder

"distinct old wooden building smell"
- my journal

* Rubbing taken from exterior bricks of the church's entrance



The reverend's voice rang through Bethel

No large pipe organ - just a piano

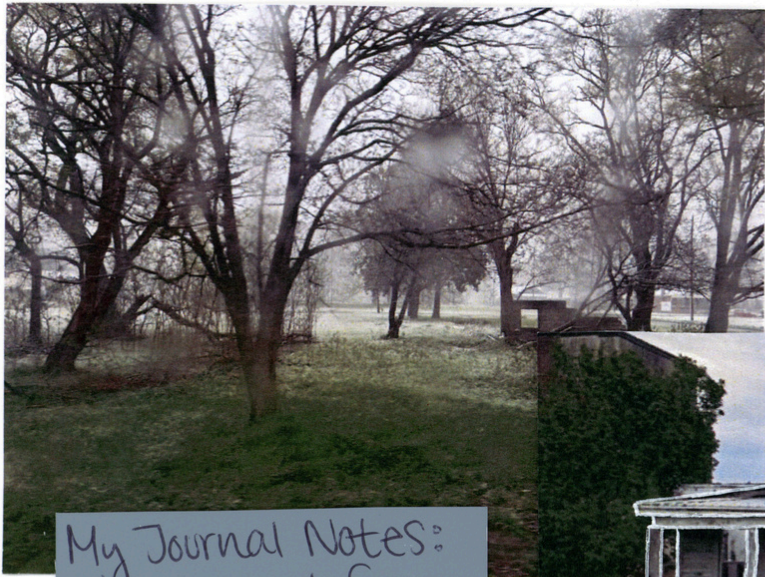
Swirly pink and green stained glass -> No fancy images like 16th Street

7 rows of pews sloped down to a small stage

DIVIDE



BETHEL



THE NEIGHBORHOOD AROUND BETHEL: COLLEGEVILLE

2026 ~

My Journal Notes:

- silent except for a single bird chirping
- road signs creaking in the wind
- railroad crossing just a block away
 - ↳ cars rattling
 - ↳ bell rings at crossing
 - ↳ train horn very loud

stairs to nowhere:
front steps leading
up to empty lots



weathered homes have settled



into the dips of the land.



everything seemed too small, like a doll's house

In July, 2009, the EPA tested the soil in the Collegeville, Harriman Park, and Fairmont neighborhoods of North Birmingham. They found Polycyclic Aromatic Hydrocarbons and Arsenic. The presence of these substances is associated with increased cancer risk over a lifetime. It's believed local industry is responsible for the contamination. Collegeville homes may fall into disrepair as younger generations move away from the toxic environment.



↳ Environmental sampling information from EPA's FAQ document on the results

FRED SHUTTLESWORTH

(Reverend at Bethel Baptist Church)

1956

as for
and
ACP outlawed in Alabama

Human Rights Pledge

times its authority
ingles, Saxons, Jutes → this
continuity of practices
ODY TO THE NONVIOLENT
OWING TEN COMMANDMENTS:

ingham seeks justice and reconciliation

There seems to me to be a continuity between the issues facing Collegeville today and what Shuttlesworth was fighting for 70 years ago. Bethel Baptist Church is still trying to help its community overcome the challenges of class by trying to restore some of these old homes similar to how Shuttlesworth tried to get rid of dives in the neighborhood. The main difference seems to me that the area has become emptier with younger generations moving out.

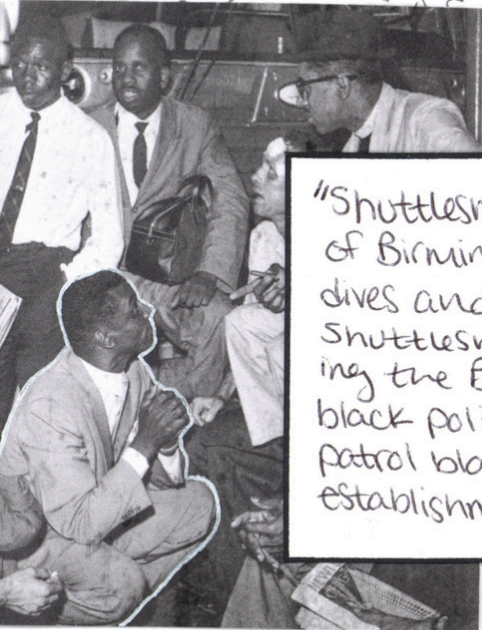
Black Liberation Theology -
in the side of the oppressed

formed by Shuttlesworth

Alabama Christian Movement

Reformation, Church of
ind history to ancient Germ
native says these groups were
I HEREBY PLEDGE MYSELF, MY PE
MOVEMENT. THEREFORE, I WILL

1. MEDITATE daily on the teachings and
2. REMEMBER always that the nonviolence is not victory.
3. WALK and TALK in the manner of love
4. PRAY daily to be used by God in order that all men might be free.



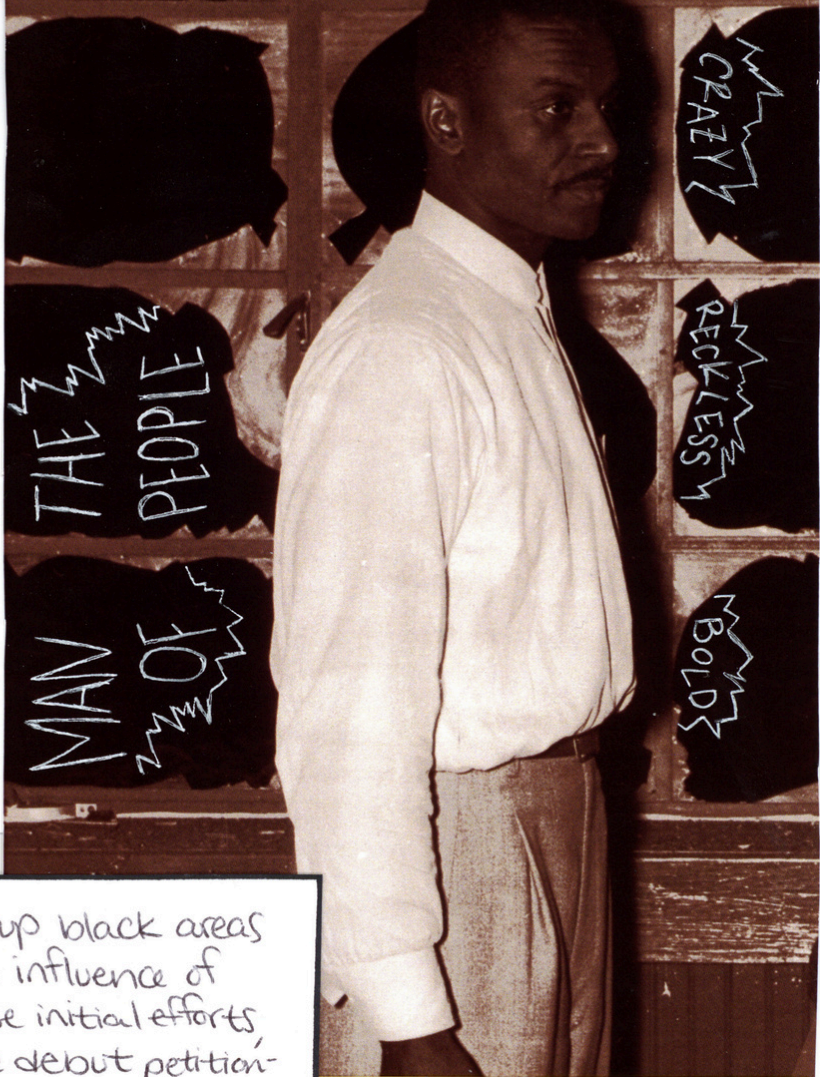
"Shuttlesworth sought to clean up black areas of Birmingham and reduce the influence of dives and 'juke joints.' From these initial efforts, Shuttlesworth made his public debut petitioning the Birmingham City Commission to hire black police officers that would be charged to patrol black areas around these seedy establishments." - Andrew M. Manis

"Before there was Martin Luther King, there was Fred Shuttlesworth, leading and inspiring people in the areas of spirituality, education, employment, voting rights, politics and civil rights and all the while, preaching the gospel of non-violence."

ALDRIDGE GUNN, MEMBER OF BETHEL BAPTIST CHURCH

"In blunt, unembellished terms, the raw expression captured that even King sometimes did not. More importantly, however, his bold confrontation embodied the feelings of poor and working class blacks." - Andrew M. Manis

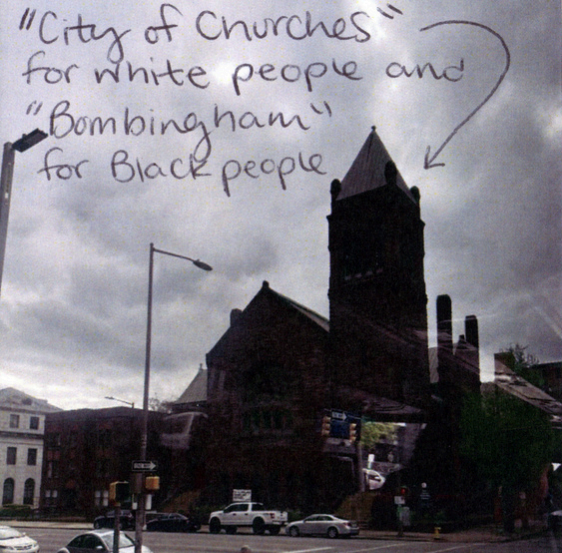
ished terms, the raw expression captured that even King sometimes did not. More importantly, however, his bold confrontation embodied the feelings of poor and working class blacks.



This movement in Birmingham began at Bethel Baptist Church for a reason. Class mattered. It was the people of Collegeville that

had the most to gain and least to lose. Though some thought Fred crazy, his dogged pursuit of civil rights represented his people. There is no Shuttlesworth of 110th St Baptist Church for a reason.

Fred Shuttlesworth, crouching center, and Freedom Riders discuss plans at the Birmingham Greyhound Terminal after drivers refused them service.

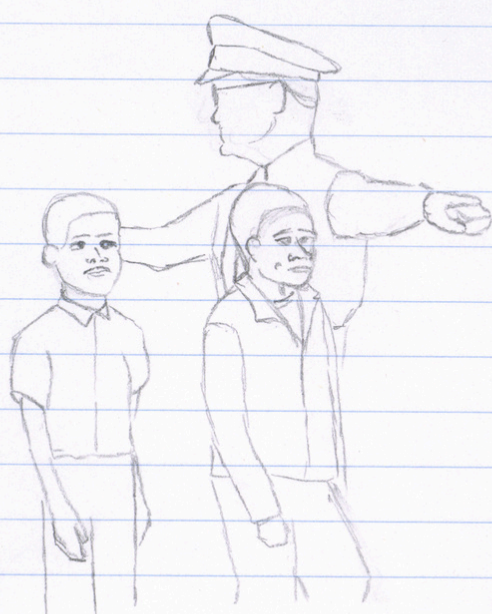


DOWNTOWN BIRMINGHAM



Downtown Birmingham is home to a bustling Black business district with barbershops, restaurants, and theaters. It is also where 116th St. Baptist Church is located, which explains its "silk-stocking" congregation. The contrast with the neighborhood around Bethel is striking.





Kids as young as I marched



KELLY INGRAM PARK:
WOULD YOU LET YOUR KIDS
MARCH?



The Children's Crusade

Birmingham wasn't the only place kids marched, but it definitely stands out. Kids, attacked with police dogs and firehoses, still naved out the bus windows as they were driven off to jail. Kelly Ingram Park was freezing when we visited, the various memorials lacking much upkeep and the fountain standing dry in the middle. And yet, on that gray day, bright purple and yellow flowers bloomed. The contrast was startling, and reminds me of the videos I've seen of the children's Crusade. The scenes are horrific, but sometimes that kid spirit shines through and lights up the whole screen. I don't know whether adults could've pulled that off. It's tricky, because the idea of sending children to face such violence is horrifying. Yet, is preventing them from fighting for their futures a greater evil? I don't know.

They were putting kids in jail in 1963 and they still are in 2026!



Tears, testimony and a call to act: Screening of 'The Alabama Solution' confronts prison crisis

BY SYM POSEY
For The Birmingham Times

BIRMINGHAM

DANGEROUS OVERCROWDING

The documentary chronicles years of reporting on a prison system that advocates say is overcrowded and dangerous. During the making of the film, Shelburne said researchers documented staggering numbers.

"Fifteen hundred people died during the making of the film," she said. "We have a database of all of them and what we learned about how and why they died, because the prison system does not publish that."

The findings paint a grim picture.

"It's the highest prison mortality rate in the country," Shelburne said. "Alabama is number one — and not in a good way."

Several people who appeared in the film joined Shelburne for the discussion, including Danny Dandridge, who was incarcerated during filming.

"This journey started for me while in prison," Dandridge said. "I was at St. Clair with the brothers who started the movement of the Free Alabama Movement."

Now home for nearly three years, he said his focus has shifted to rebuilding and helping others do the same.

Former correctional officer Stacy George also spoke about what he witnessed during more than a decade working in Alabama prisons.

"I started in 2009 as a correctional offi-

cer... and I left in 2022," he said. "I saw a lot of things."

He now travels around the state advocating for reforms.

"There are some good officers in there," he said. "But the bad ones outweigh and dictate a lot of things in the prison."

Shelburne noted that violence inside prisons should never be normalized.

"There is a way to run prisons where you're not beating people," she said. "It should not be expected that that's part of the experience. It's certainly not part of the sentence."

In 1846, Alabama began convict leasing. This is basically a system where, instead of housing convicts in jails, the state leases them out to private interests for labor. For example, leased convicts might work on railroads. At the end of the Civil War, many states used convict leasing to subjugate their Black population. The 13th Amendment made this possible by outlawing slavery for everyone except criminals.

T i M E S

MARCH 12-18, 2026

Convict leasing was a brutal system with a high death rate. Lessee's had even less reason to prioritize the health and safety of the convicts than slaveowners had, because lessee's didn't own the convicts and could replace them more easily. Though Alabama ended convict leasing in 1928 (the last state to do so,) that doesn't mean prisons don't continue to function as a means of subjugating Black people. Following the War on Crime, the incarcerated population in the US rose rapidly. Not only do incarcerated citizens face the dehumanizing conditions outlined in this article, but they also lose many rights, creating an "underclass" in the words of Michelle Alexander (*The New Jim Crow*).

IMPACT AND SUPPORT

Few voices during the evening carried the emotional weight of Cookie Garner, a Birmingham advocate whose sons have been incarcerated in Alabama prisons.

"I want us to stop calling them inmates," Garner said. "They are our loved ones."

Garner described harsh conditions that she said families witness firsthand.

"The only thing that's mandatory is 23 hours in a cell and one hour of sunlight," she said. "Most of the time they never get that."

She also shared the story of her son being violently assaulted while incarcerated. Her advocacy now includes pushing for better medical and mental health care inside prisons and changes to sentencing laws.

"My oldest child went to prison at 17," she

said. "He is now 40 years old. So, we have to start changing laws and looking at what's happening."

Faith leader Pastor Kris Erskine urged churches and community organizations to take a more active role.

"I've been going to a prison every week since 2014," Erskine said. "Ask your congregation how many have been incarcerated or have someone close to them incarcerated. Watch their hands go up."

Erskine said prison outreach should be seen as a moral obligation.

The panel closed with a call for audience members to turn emotion into advocacy.

Birmingham City Councilor LaTonya Tate urged attendees to support organizations already working on prison reform and to push lawmakers to act.

"Get involved with nonprofit organizations that are doing this work today," Tate said. "Storytelling is powerful — but you also have to change laws."

She encouraged the crowd to stay engaged beyond the screening.

"You've got to write your legislators," she said. "You've got to organize. You've got to put pressure on people."

The Alabama Solution is currently available for viewing on HBO Max. For full story, go to birminghamtimes.com.

Within Kelly Ingram Park, there is a memorial not only for the 4 girls that died in the bombing of 16th Street Baptist Church, but also for the 2 boys who also died that day but don't receive nearly as much recognition - and it's sad to see how forgotten they are from public memory even when they are so intentionally remembered in such an important space.

I asked the people who went on this trip with me to pick a city and write a note about what stood out to them or what they felt the scrapbook missed. I rewrote some of their notes for legibility.

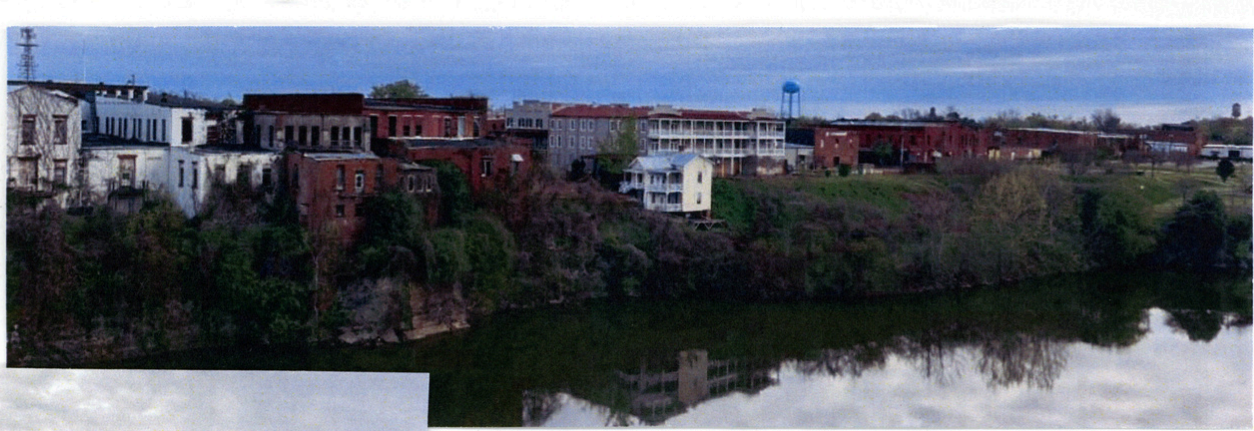
The landscape of so-called "Bombingham" (Birmingham) was deeply visible and telling of the vivid legacy Birmingham faced - and continues to face. The deserted downtown streets, industrial smell, dilapidated and rundown buildings, among many other factors & visual elements contribute to an eerie scene of Alabama.

One of the things that stood out was the community that Barbara Shores lived in. I'm just thinking about what the people had to do to get and maintain those space, what would seem to be the American dream, and then to still be terrorized in those spaces.

I think what stood out was how disinvested the Black communities were, like Collegeville

What stood out to me during our visit to Birmingham was the silence of each church in relation to the other. This definitely connects to the "silk-stocking church" differences that you reference in your (BEAUTIFUL) scrapbook.

The city feels like it's barely there—a rural city being reclaimed by the wilderness. Grass is crawling over the curbs, and flowers grow in weed-filled lots.



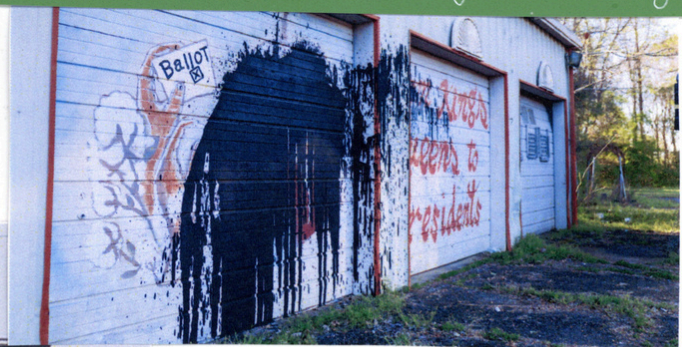
Downtown Selma begins right past Edmund Pettus Bridge and lasts maybe a few blocks before letting up. The city continues for some time with scattered homes and businesses. The far side of the bridge seems dominated by forests.

SELMA

You get the feeling Selma is still a segregated city, if not by race then by class. The contrast between the pristine white clapboard houses and the weathered ones is striking.



Selma had a kind of Southern gothic feel. Some of the architecture seemed inspired by plantations, but many of the buildings had an abandoned look. Every other storefront downtown looked like it was empty. This combined with the architectural style was very.



↑ This mural at the National Voting Rights Museum and Institute had been vandalized. There also appeared to be broken glass outside one of the windows. This vandalism probably reflects modern racial and political tensions in Selma.

★ Rubbing taken from exterior bricks

"We crossed the Edmund Pettus Bridge, but we still need to cross another bridge."
-Foot Soldier at Tabernacle



The foot soldiers we spoke with at Tabernacle explained how Selma gets lots of attention once a year but not consistently → lack of investment

Who are we overlooking? ↑

There wasn't initially a plan to have a voting rights campaign in Selma because it wasn't an ideal location. Victory seemed unlikely. To an extent, Selma was overlooked during the civil rights movement the way it is today. It makes me think about how resources allocated strategically may not be allocated fairly.

Tabernacle BAPTIST CHURCH



Architect David T. West built two identical entrances so the Black congregants could enter a door just as majestic as the main entrance on Broad Street, which Jim Crow laws forbade them from using. The prominent sides are a custom yellow brick while the back sides recycled red bricks from the old building.

SILK-STOCKING

THE



BLOODY and the EDMUND PETTUS BRIDGE

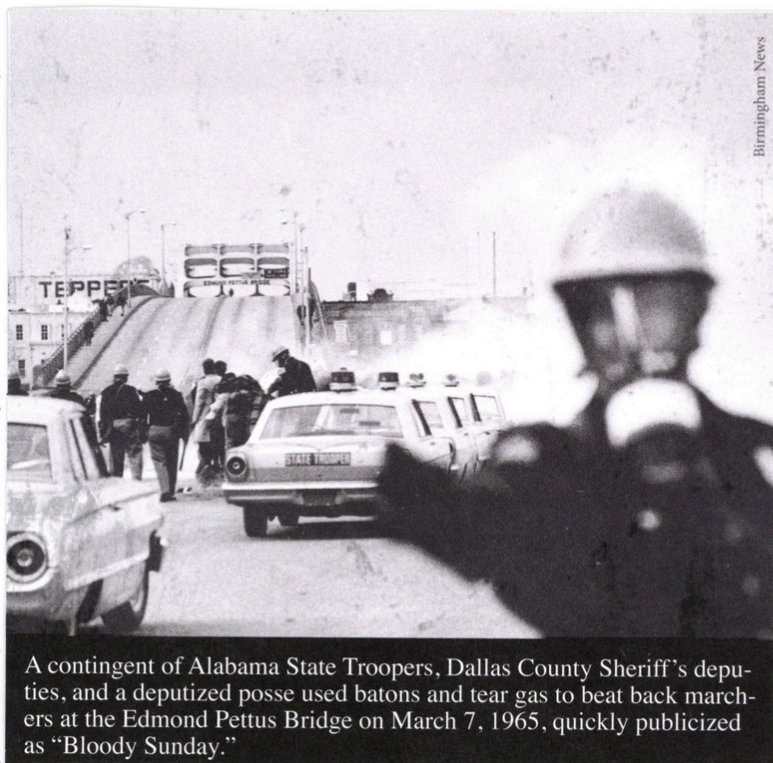
★ Marching for voting rights



Despite the fun font, Bloody Sunday was extremely violent. I think this font illustrates the ways in which the horrors of racism in the US are often glossed over in school. (It's also stylistically consistent)

My journal notes from walking over the bridge:

Being at the front of the line and looking down the slope of the bridge and along the road to where the officers were, I cannot fathom the courage of the 2 men (John Lewis and Hosea Williams) at the front to keep walking towards them. When watching the video of Bloody Sunday I was just struck by these 2 men, trying to read their body language for their thoughts when the officers told them to turn around and ultimately when they were attacked. And then for the tear gas to go off at the front of the bridge behind them, blocking their escape. It's mind blowing. I know these marches were very well planned, but since they were ambushed I would imagine they hadn't quite planned for that scenario. So I try to imagine being one of those 2 men leading the charge and having to decide whether to continue or turn around.



A contingent of Alabama State Troopers, Dallas County Sheriff's deputies, and a deputized posse used batons and tear gas to beat back marchers at the Edmund Pettus Bridge on March 7, 1965, quickly publicized as "Bloody Sunday."



Who was Edmund Pettus?
 "Hero of Confederacy"
 • Leader of Alabama KKK
 • Slaveowner
 • White Supremacist

Women's History Month: Built on Black Women's Backs

Something that often gets overlooked in the Civil Rights Movement is behind-the-scenes labor. To make the march to Montgomery possible, many people were at home packing meals for the marchers.

Black women working full time are typically paid about 64 cents for every dollar paid to white, non-Hispanic men. Over the course of a career, that gap can cost the average Black woman a million dollars or more in lost earnings and wealth. Because Social Security benefits are calculated from lifetime earnings, lower wages also translate into smaller retirement benefits, compounding inequality long after women leave the workforce.

Black women are still paid less than white men and white women. They carry disproportionate student debt. They are more likely to be primary breadwinners while also providing unpaid care to children, elders, and communities. In politics, they remain among the most loyal defenders of democratic participation, organizing, voting, and mobilizing communities even when the policies that follow rarely center their needs. In recent elections, Black women voters have been among the most decisive forces protecting demo-

cratic participation itself.

Yet Black women continue to organize, lead, and save this country from its worst instincts.

They did it in the civil rights movement. They did it in the labor movement. They did it in the fight for voting rights. And they continue to do it today.

So this Women's History Month, let's move beyond the flowers, the panels, and the polite applause. Don't just celebrate women. Pay them.



By Julianne Malveaux

→ March 11, 2026



The Democrat

Wednesday, March 11, 2026 Vol. 135, No. 10

75¢ Serving West Alabama Like No Other Community Newspaper

Greene County

President Trump refuses to sign bills until SAVE America Act passes

By NewsOne staff

On 61st Anniversary of Bloody Sunday, worries about the future of voting rights and calls to action

By Kim Chandler, Associated Press and other sources

SAVE America

The voter ID aspects would require a voter to provide two forms of ID that prove citizenship, such as a passport or birth certificate. This could create problems for married women who could have a different name on their birth certificate than on their driver's license.

The bill would also place a blanket ban on mail-in ballots except for military and people with disabilities. The GOP's justification for all these changes is that it's intended to prevent noncitizens from voting, despite all evidence showing that's an incredibly uncommon occurrence. Trump and the GOP seem to think these changes will exclusively hurt Democrat voters, despite 1 in 3 voters using mail-in ballots.

So now Trump is trying to make it that much harder to vote in the hopes that the GOP maintains its narrow majority in Congress. In addition to pushing for the SAVE Act, Trump has also called for the transfer of control over elections from states to the federal government. Several of Trump's advisers are reportedly drafting an executive order that would declare a national emergency and allow the president to make changes to how elections are conducted.

While the SAVE America Act passed in the House, it's facing significant pushback in the Senate, where it needs to clear a 60-vote threshold to pass. The GOP has only a 53-47 majority in the House, meaning several Democrats would need to vote for the bill. Senate Minority Leader Chuck Schumer has publicly stated that no Democrats will vote for the bill.

Additionally, a study by the Brennan Center found that 21.3 million Americans lack immediate access to proof of citizenship, meaning nearly a quarter of eligible voters could be disenfranchised. "The SAVE Act would disenfranchise Americans of all ages and races, but younger voters and voters of color would suffer disproportionately," the Brennan Center for Justice wrote in February.

"If Trump is saying he won't sign any bills until the SAVE Act is passed, then so be it: there will be total gridlock in the Senate," Schumer posted on X Sunday. "Senate Democrats will not help pass the SAVE Act under any circumstances."

Even today, voter disenfranchisement remains an important issue in Selma.

The most surprising thing to me about Selma was the fact that the beauty supply store was even closed down.

The exhibit at the Edmund Pettus Bridge honoring the Foot Soldiers to not be invested in compared to some of the other monuments and museums we have seen. I wonder what it would mean to invest more heavily in this community and its history.

Such a very empty city. Given that it's still segregated, nothing seems to be progressing at all. No infrastructure, no development at all.

One thing I noticed about Selma was the peppery, artificial smell of downtown Selma. I believe this smell may be the result of the industry and pollution present in the city, which is another example of environmental injustice in predominantly Black areas.

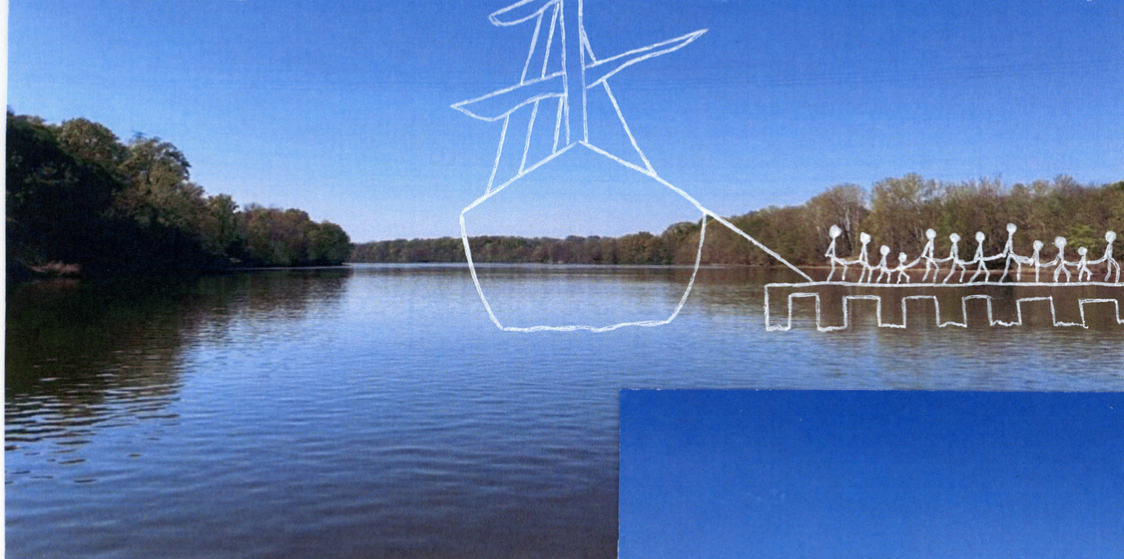
SELMA <3+

I think Selma as a whole showed the results of racism in all forms. Also how as a society we don't value black history. People show up to cross the bridge, but not actually think what we can do now and what still hasn't changed even after crossing. It made me realize that I can do more, I SHOULD do more to educate myself and others on this issue ↓

Selma stood out to me because the entire town was like stepping back in time a few decades. The amount of disinvestment in the entire city was palpable, the way the buildings were falling apart and the infrastructure was deteriorating and what the guide at the voting rights institute said about the lack of jobs and such - it is all connected to the lack of government investment in the city.

The more rundown areas tended to be where we could actually meet people and they felt much less commercialized. For example, the Foot Soldiers in Selma and the houses we visited in other cities didn't seem to be in the nicest part of town.

ALABAMA RIVER →



Though not accurate of the technology that would've been used, this drawing reflects the prominence of Montgomery to the domestic slave trade. As a hub for both rail and river traffic, the city received hundreds of enslaved people every day. They were paraded up Commerce St. to be sold.

Enslaved people were transported up the Alabama River from New Orleans and Mobile using steamboats. By the start of the Civil War, Montgomery had more slaves than either of the other 2 cities.



On our ferry down the river, it was uncomfortable having such a pleasant time but knowing what had occurred there. Like the sun should dim out of respect.

The violence of the Alabama River and the Montgomery riverfront contrasts strangely with the modern landscape. The riverfront boasts a manicured park and a small dock where a riverboat floats like a red and white 4-tier cake. Turtles sun themselves on logs.

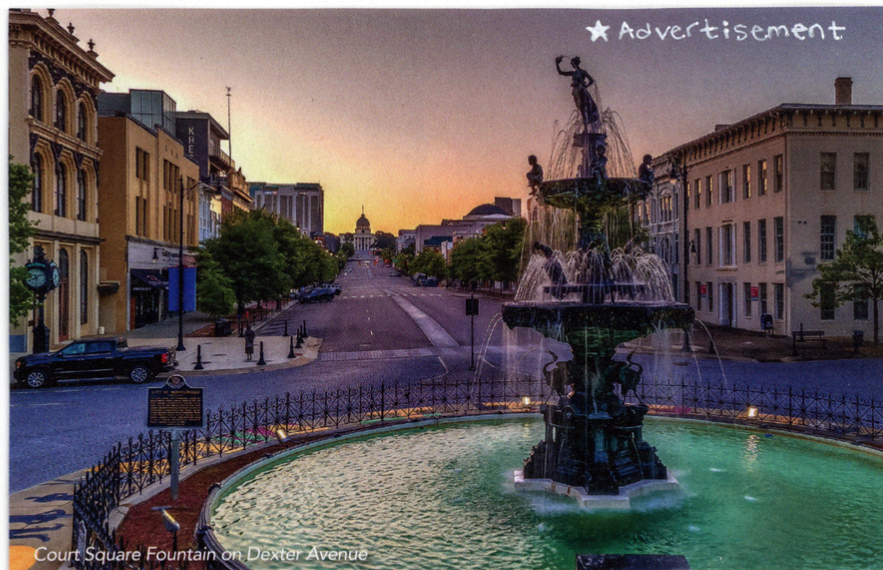
MONTGOMERY

Warehouses and slave pen
Slaves imported here
slave market this way





The images of Montgomery used for advertising are bright and positive but often have dark historical undertones. This pretty picture of Court Sq. Fountain shows the site of Montgomery's slave auction block, for example. It makes me wonder what other historical events get glazed over and romanticized.



Wisteria—an invasive plant—was everywhere in Alabama. It's pretty exterior and dark interior as an invasive plant represents for me Montgomery's romanticization of its own history.

The red brick buildings in these photos may have served as slave warehouses and depots (no doubt some of them did.) The image at the top comes from an ad for a rooftop restaurant in the "historic" part of Montgomery — but it doesn't touch on what that history actually means.



The beauty of the city & the physical beauty of the different signs & monuments gesturing to slavery & the Civil Rights Movement really stood out to me, largely because it felt so jarring / dissonant to learn / see so much of the ugliness of humanity in such a beautiful place.

I think even the choices about which people & events to memorialize in writing vs. statues vs. some other form of art was really interesting.

In downtown Montgomery, there were markers for slave-related industries all around. The slave market is why there is 2 Market Street.

What stood out was the embedded legacy of slavery present in Montgomery's architecture.

↳ Speaking to the unseen, yet felt history of slavery in contemporary life.